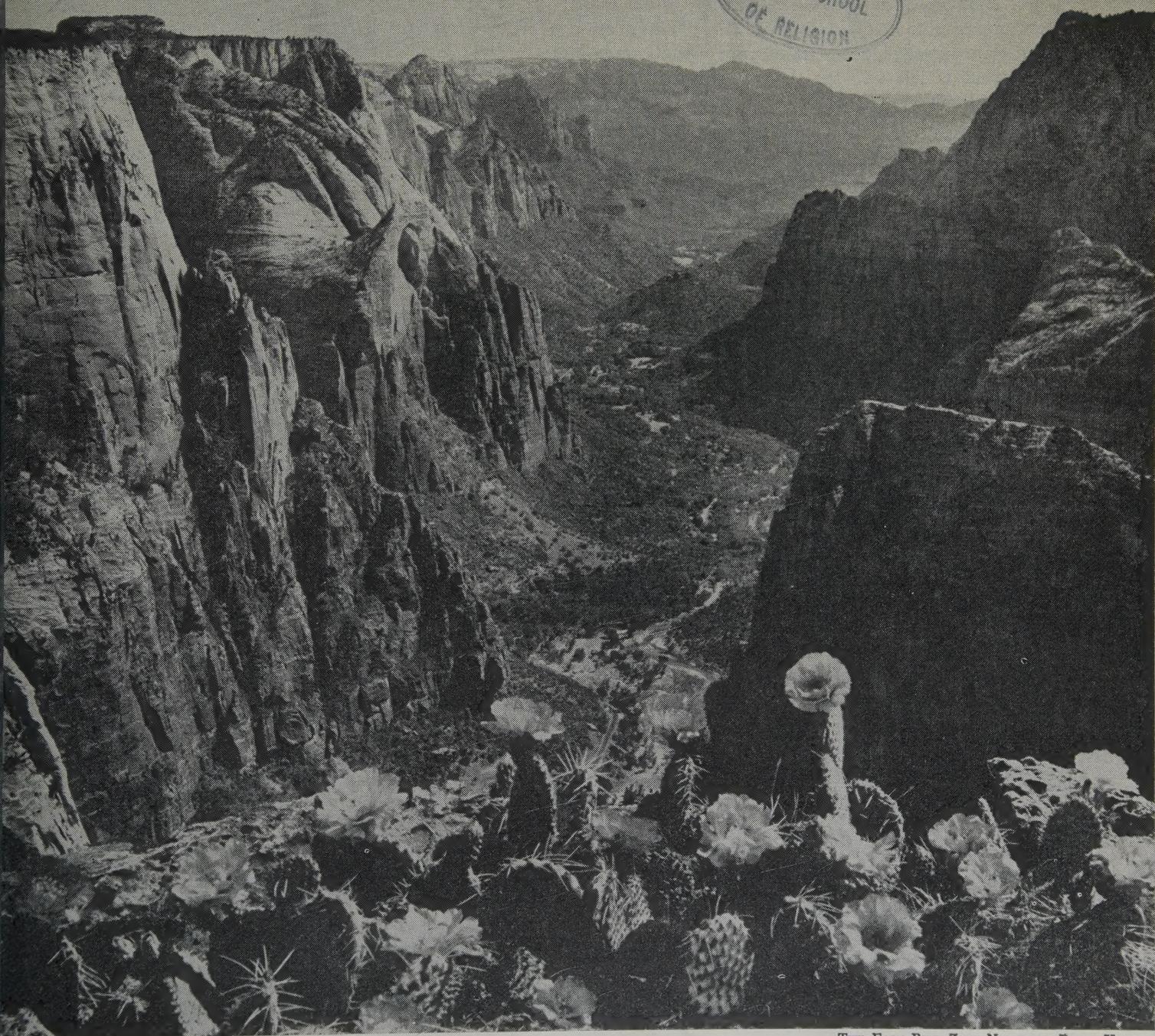
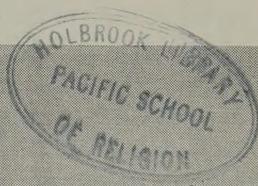


the Alliance Weekly

APRIL 10, 1957

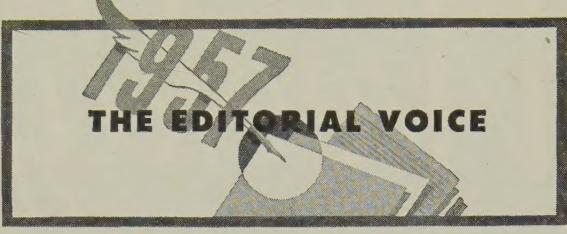


THE EAST RIM, ZION NATIONAL PARK, UTAH

In this issue

THE HUSBANDRY OF CHRISTIAN EDUCATION

By Rev. William McArthur



AN IMPERATIVE NEED

The last decade has revealed such advances in science, invention and technology that we must rethink our present standards and review our visions for the future. It is not enough for us to be borne along on the crest of new opportunities and new areas of adventure and enterprise; we must find out as citizens of the kingdom of God what is His will for the advancement of His kingdom at home and abroad.

In the field of Christian education we must see to it that Dr. A. B. Simpson's vision is carried out. Sixty years ago he wrote in *THE ALLIANCE WEEKLY* on "The Training and Sending Forth of Workers." He stated, in outline form, as he looked into the future: First, God must send them forth; second, we must send them forth; third, they must be carefully prepared and selected by wise training and deep spiritual discernment.

How are we to carry out this vision and finish the task entrusted to us in our schools? We cannot count on the product of our state schools and universities, for so many stamp out the name of God in their textbooks and in the classroom. In fact, we find that some professors have gone so far as to defend Communism openly in the classroom. Dr. Felix Wittmer, with thirty years of teaching experience, tells us in his book *Conquest of the American Mind* that the emphasis is shifting and has indeed shifted from the individual to the group, that many children have "learned that the Communist manifesto ranked among the great works of world literature and that the Soviet Union was an 'economic democracy.'" Dr. Wittmer quotes another example: "One of the most hallowed guides of contemporary education who received her Doctor's Degree at Columbia Teacher's College is quoted as expressing in a textbook, *Changing the Curriculum: A Social Process*, her admiration for the collectivist education system of the Soviet Union."

Our government, realizing this trend, has called for an Educators' Seminar on Federal Service. This seminar is slanted toward evangelical educators with a view to accentuating the contributions which their graduates could make in positions of government leadership.

In The Christian and Missionary Alliance we must take the burden upon our hearts to see that kindergarten, intermediate, junior high pupils and young adults are inspired by God the Holy Spirit through their knowledge of the Word of God as read at the family altar and

taught in the Sunday school and youth fellowships to prepare themselves for lifelong soul-winning ministry.

They should be inspired to attend one of our Bible institutes or colleges for a time, no matter what their calling may be. If, after two years, they realize God has not called them to the ministry at home or abroad, then they could continue, if they desired, their liberal arts program, but they would do it with a deeper knowledge of the Word and with a heart on fire to win souls for Christ.

Surely if our brilliant young high school graduates have zeal enough to attend a technical institute for five years to get a Bachelor of Science degree in chemistry, physics or engineering, our zealous young Christians can spend five years in getting their A.B. degree with a spiritual background that will make them men of character, men of God and men with a passion to carry out the will of God for their lives. This is an imperative need in our Society today.—THOMAS MOSELEY.

THE CHARLOTTE COUNCIL NEAR

In just a few short weeks the General Council of The Christian and Missionary Alliance will convene in Charlotte, North Carolina. The dates are May 15-21, with the opening service in the First Baptist Church on Wednesday evening at seven-thirty. A pre-Council session for Sunday school and youth leaders and those interested in these fields will be held at 1:30 P. M. on Wednesday. All meetings will be held on Eastern Standard Time.

WOMEN'S MISSIONARY PRAYER FELLOWSHIP. Of special interest to the ladies of the Council will be a meeting of the Women's Missionary Prayer Fellowship, to be held Thursday, May 16, at 3:00 P. M.

CLERGY TRAVEL. Through the courtesy of the various railroad passenger associations in the United States and Canada, arrangements have been made to permit delegates holding clergy certificates to purchase thirty-day round-trip railroad tickets to Charlotte upon the presentation of the certificate of origin territory only. Tickets may be purchased April 26 to May 19, inclusive. Holders of Western clergy certificates residing west of the Mississippi River may purchase six-month round-trip tickets.

TAPE RECORDERS. Special arrangements are being made for the location and operation of recorders at the Council both in the First Baptist Church, where the day sessions will convene, and in the Park Center Auditorium, where the evening and Sunday services will be held. All who desire to make recordings are requested to communicate with Rev. Cecil R. Thomas, 6910 South Lowe Avenue, Chicago 21, Illinois, for information and instruction.

Information concerning local arrangements and programs may be secured from Rev. H. P. Williams, P. O. Box 261, Charlotte, North Carolina.



Selected seedlings . . . nurtured growth—only these bring the “full corn” necessary for spiritual food and reproduction . . .

The Husbandry of Christian Education

By REV. WILLIAM McARTHUR

President, Western Canadian Bible Institute, Regina, Sask.

CHRISTIAN education is like the oldest work of man's hand, the husbandry of the field. Jesus said that there are automatic phases—cycles of growth and progressive development. "First the blade, then the ear, after that the full corn" (Mark 4:28). These are the phases and processes in which we must exercise the utmost care to nurture the tender plant of human personality, until strong and stalwart it produces the full corn of realizing "that good, and acceptable, and perfect, will of God."

"First the blade." Following this Bible sequence and symbol of education, we would liken the blade to the seedling freshman. What an exciting period this is, when the young person in the full flush of consecration finds strange the surroundings of a new school life. With him he has brought personality traits, the culture of home training, the advantages of secular education and the spiritual development of home church influences. The young person can bring to school only what he is and that largely determines what he will become.

In agriculture, experimental specialists work long on seed qualities before accepted types are released for production. Let us not deal lightly with this matter of type in the freshman classes. Every such class reflects the spiritual state of the home and the church. Though there is no limiting the power of

God by His Spirit to transform the humblest life, yet He is confined, at least to a degree, by the essential qualities of the young person. In the least likely individual there must be potentialities which, given a chance, will break forth into lively, productive growth.

Young people will be attracted to our Bible schools only if they have caught the vision for the service in the Master's vineyard and realize what preparation they must have to be effective. If in the home and church the vision is planted and nurtured, applications for admission to Bible school will not be lacking. We believe that when God grants revival, there will be many freshman seedlings for our 1957 classes.

Much prayer and spiritual concern should precede the sending of young people to Bible school, for they should be of selected type. Bible schools should never be expected to be institutions of reform. Nor can they be considered centers where angelic halos are assured at graduation, irrespective of the real worth of the student.

Very much prayer should follow the young person who leaves home for Bible school. This transplanting stage is hazardous, both in the uprooting and replanting. The shock is sometimes disastrous, even though the utmost care is given during this period of readjustment. Only the grace of God, the most painstaking efforts and the warmest prayer fel-

lowship can carry young people through this period, so fraught with hazards and loss.

Following through with our symbolism, we reach that longer phase of growth and cultivation; the developing of "the ear." In the late spring the first leaf appears and then commences that long and tedious grind of care and cultivation.

Sympathetic and prayerful understanding by the church is sorely needed for the husbandmen of our schools. Theirs is no easy ministry in this day of new demand. Constantly they are the objects of the enemy's special hate and opposition.

In this time of mechanization and mass production in education the old-fashioned hand methods of cultivation are not popular, but in the Bible college they are an absolute necessity and nothing can compensate for their loss.

Gardeners are usually fine-souled individuals. Their close contact with nature and the Creator refines and tempers them. Such should be the case with the husbandmen of our schools. Harsh methods, intolerant attitudes, impatient spirits, unsympathetic or selfish teachers can crush the tender growth and dash the most ardent spirit to the ground. Christian educators should be of outstanding spiritual experience—men and women of God, well-trained,

competent craftsmen in their fields of specialization. Nevertheless, pure academic preparation cannot suffice for the Bible college. Though the teacher with only academic preparation might produce the money-making professional, it takes a Spirit-filled husbandman to train soul-winners. Theorists produce only their kind, but these are no match for the supernatural task that confronts our Society in these days.

The growth of the blade through the stalwart stalk to the ear stage is dependent upon soil, the medium of plant nutrition. The matter of soils requires the utmost of consideration, both in agriculture and in education. Such soils must be rich in a variety of subject materials. Yet for the Bible school there is one fundamental, the Bible itself. The Word with its multiple operations is the outstanding source of soul growth and development. To realize the mind and will of God, to pass it on to others both in this and other lands, are the aims of Christian education and service; so, other than the Book, every other soil ingredient, such as corelated subjects, must blend into this supreme objective.

Curricula are not the only environments. There is the spiritual atmosphere of the school in its prayer life, its God-consciousness. There are the disciplines and adversities of school life and the requirements of unselfish devotion to work schedules. Too, the apparent and real successes and failures in the functions of an

active Christian service department test the worth of the student's growth and experience. These are the soils required to produce wholesome, robust and mature growth.

"The full corn." In our analogy this can only mean the graduate, matured and ready to begin Christian service. Faculty committees, education departments, foreign and home mission boards, through long and earnest discussions, attempt to describe this ideal graduate, this model candidate for Christian service.

"Full corn" is never grown for full corn's sake, so there should not be education for mere education's sake. There is far too much of this. There are only two reasons for the harvest—food and reproduction. Education with this driving purpose requires academic standards, intellectual preparation, spiritual insight, competence and character and above all, the anointing of God.

For food the grain must be crushed and ground; so the life ready to be expended for God's glory, willingly through love's devotion, suffers under life's tribulum. For reproduction the mature seed must be willing to "fall into the ground and die." Otherwise "it abideth alone."

Only graduates with this knowledge of God, this abandon in consecration, this anointing of the Spirit, will meet the need of the dying, hungry masses of God's lost creation. Our schools can have no other mission.



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the Alliance Weekly

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Training for Christian Service

Christian and Missionary Alliance schools are dedicated to the training of called young people for effective Christian service around the world offering three-year diploma courses . . . four-year degree courses in Bible and Theology, Missions, Christian Education and Sacred Music . . . five-year degree courses in Theology . . .

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Evangelical

Evangelistic

Missionary

The Missionary's Struggle with Darkness

2. The Barrier of Western Culture

By DALE CROWLEY, JR.

In these articles I am sharing with you some of the most serious problems that foreign missionaries face in the work of Christ in Japan.

We know that whenever we determine that we are going to do something for the glory of God, there will be many obstacles, many adversaries and multiplied problems. Satan will not let one inch of his vast territory of spiritual darkness be taken without a fierce struggle. "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3, 4). There is no easy road, no easy way, in the great spiritual conflict of God against Satan, of good against evil.

This is true everywhere in the world; the circumstances and the problems may be different in each particular case, but we must face the fact that when we storm the strongholds of Satan and his kingdom for the souls of men, we are in for trouble. But thanks be to God which giveth us the victory through our Lord Jesus Christ.

We found that the average person in Japan has mixed together in his thinking democracy, Western culture and Christianity. This has caused great confusion and difficulty to missionaries and Japanese Christian workers. We are confident that it is one of the tricks of Satan.

Japan has always been an imitator of Western culture, and after her defeat the old form of government went out and democracy came in. Her conqueror was the United States, the so-called Christian nation. So, as never before, the race was on to

adopt more of the culture of the West, become truly democratic and also adopt, as sort of a political and cultural accessory, Christianity. This feeling was intensified because their own religion, Shintoism, the ideologic basis of their war, had failed them. Now they were ready for a new religion, the religion of the West, Christianity.

I cannot begin to tell you how we have grieved and suffered and labored to overcome these misconceptions which have hindered the true work of Christ in Japan. Shortly after the war we heard of hundreds of thousands of Japanese accepting Christ. We were told that after a simple gospel message on a crowded street thousands would be saved. Some individuals may have been truly born again. But I am sure that almost all of the so-called converts were merely accepting Christ because they thought it went along with the military defeat, with becoming democratic and adopting Western culture. Thus thousands who were never saved professed to be Christians.

Until the present day many Japanese have the idea that Christianity is part of a political system, democracy. There seems to be little understanding that the message of Jesus Christ and the Bible is primarily one of spiritual salvation, forgiveness of sin and eternal life. That the message of Christ is based solidly upon the truth of a holy God and a system of absolute morals has been almost completely misunderstood. Many believe that a person can become a Christian apart from personal repentance and faith in Jesus Christ as Lord and Saviour. Of course this is true to a certain extent here in America, but in a land

which has been steeped in paganism, idolatry and religious externalism for centuries, confusion is added to confusion.

The situation in Japan was further complicated by the coming of the American occupation forces. To the Japanese these men were all Christians, representing Christian America. But when they saw the drunkenness and debauchery of the great majority of the military forces in their land, they naturally said, "If this is Christianity, we don't want it."

I am sure that the immorality and debauchery of the American armed forces in Japan constitute one of the greatest obstacles to Christian missions in that land. Many of the Japanese will not hear my message of the gospel because they think I am just another dissipating soldier, or that I am in some way connected with the American military forces. It is deplorable that, added to all the obstacles to Christian work, we must be further thwarted by the conduct of our own fellow Americans. I will not neglect to praise the Lord that there are a few born-again fellows who are a great help and encouragement to the work of Christ in Japan, and I don't overlook all of the good work that is being done for orphans and needy people by the American forces. But I am certain that the progress of Christian missions in the conversion of the lost and in the building of strong churches has been impeded and will continue to be impeded by the profligate example of members of the armed forces.

The process of association goes even deeper. I met hundreds of people in Japan who thought I was an employee of the United States government who had been sent there

to spread Christianity and democracy. Many thought I was paid by the army to start churches, and they often had no inclination to listen to my message. And herein you can see the change in attitude which is taking place. Earlier it was the thing to do to become a Christian in order to become more Western, more democratic. But in the recent years of rising nationalism and antagonism to the foreigner, it has become a reproach to embrace Christ and His teachings. I believe that is the better of the two attitudes, because there is less chance of a false profession of faith in Christ.

We have known many cases where Christians have been ridiculed and called "American" or "foreigner." In one very superstitious town in northern Japan one of our most beloved helpers in the gospel was called a traitor because he forsook the gods of Japan. His countrymen felt that he had betrayed his country. And so the confusion and misunderstanding continue. To sum it up, in these days of rising nationalism in Japan the idea that it is the democratic thing to become a Christian is being slowly replaced by the idea that it is the unpatriotic thing to do. Of course both ideas are wrong.

But the Lord has helped us to combat these subtle hindrances to the gospel. Of course, where there is prejudice or bigotry no amount of reasoning will convince, but where there is an open mind or a heart prepared by the Holy Spirit we always find that Satan can be defeated.

We make it plain, first of all, that we are not sent to Japan by the United States Government; that although General MacArthur did invite 2,000 missionaries to come to Japan, we are not part of the occupation or the security forces; that it is not our primary objective to teach Americanism, Western culture or democracy. "We are ambassadors for Christ." Christ commanded, "Go ye into all the world." We told them, "We have come because there are Christian friends in America who are so concerned that you hear this message of God that they themselves are personally sacrificing their hard-earned money to support us in our work." We have found much ignorance and prejudice dispelled by the

reminder that the Christian faith did not have its beginnings in Western countries, but in the Orient itself. We had not come to preach some Western religion, but Christ, the Way, the Truth and the Life, which first was revealed to men of the East.

The most glorious argument we have used is that the message of Christ centers around *another* world, *another* kingdom. When the people would stop long enough to listen, we sooner or later got around to telling about Abraham, who confessed that he was a stranger and a pilgrim on this earth. He was seeking a better country. Abraham did not go out and try to convert the heathen to his way of life or to his culture or to his political ideas. He obeyed God and went out and told everybody that he was just traveling around down on this earth by faith in God, and that his hope and purpose in life were centered in the eternal kingdom of God.

It works. Over and over again we have seen misunderstanding and prejudice break down when the listeners realized that we are first and foremost ambassadors of Christ, sent by God, pointing men and women to His eternal salvation. We explain that faith in Christ does not

point us to the cultures and politics of this world, but to the eternal kingdom of God.

Together with this, we emphasize the new birth. It matters not whether people become Westernized, democratized or Americanized. "Except a man be born again, he cannot see the kingdom of God." Even here in America, when asked the question, "Are you a Christian?" people have answered, "Why, of course; you don't think I'm a heathen, do you?" Or, "Sure, you don't think I'm a Communist, do you?"

People, especially in countries such as Japan, have a tendency to judge their standing with Jesus Christ by their education, their culture, their clothes or their politics. But thank God that He can bring us out of this confusion and help us to see that God looks on the heart of a man. Unless his sins are forgiven and he is born again, unless he has the Spirit of God dwelling in him, he has no part of Christ and Christ has no part of him.

(The next article in this series will appear April 24.)

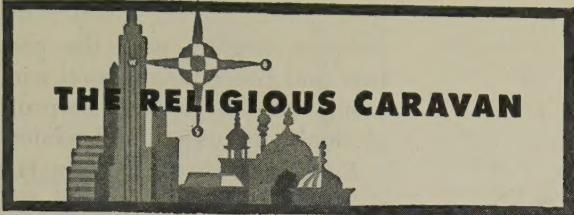
Oh, may the great Redeemer's name
Through every clime be known,
And heathen gods, forsaken, fall,
And Jesus reign alone.

-A. C. H. SEYMOUR.

Delegates who drive to the General Council, Charlotte, N. C., from the west will travel through the beautiful Blue Ridge Mountains. Pray for this important convocation.

CHARLOTTE CHAMBER OF COMMERCE





DAVID R. ENLOW, Editor

AT HOME

Baptist leaders meet to press Jubilee program: Plans for coöperation in a five-year Baptist Jubilee Advance Program beginning in 1959 were discussed in Washington, D. C., by evangelism leaders of four major United States Baptist bodies. The meeting was believed to mark the first time that evangelism officials of the various Baptist groups had assembled to discuss coöperation in a mass effort to win souls for Christ. It was held in the headquarters of the Baptist World Alliance.

Methodists plan new seminary: The Methodist Church will build a four-million-dollar theological seminary near Delaware, Ohio, about twelve miles north of Columbus. Planning is to begin immediately. Officials hope for completion by 1960. The institution, first Methodist seminary in Ohio, will accommodate about 500 ministerial students.

Chicago Baptist seminary plans expansion: Northern Baptist Theological Seminary has adopted a \$1,250,000 development plan for its West Side campus in Chicago. Dr. Charles W. Koller, president, named Dr. Curtis R. Nims, former minister-at-large of the American Baptist Home Mission Society, as vice-president with the responsibility of raising the required capital.

Methodists to celebrate Wesley 250th anniversary: Methodism will celebrate this year the 250th anniversary of the birth of Charles Wesley, who was born December 18, 1707, and died in 1788. He was the brother of John Wesley, founder of Methodism, and a prolific hymn writer.

Governor proclaims church attendance months: Governor George Docking, of Kansas, proclaimed March and April as church attendance months. The proclamation was issued at the request of the Kansas Council of Churches and many local church councils and ministerial associations which are conducting a year-long state-wide program of interdenominational evangelism.

Presbyteries defeat proposal to ordain women: A proposal to ordain women as ruling elders and deacons in the Presbyterian Church in the U. S. (Southern), approved by the denomination's 1956 General Assembly,

has been rejected by the presbyteries. Dr. E. C. Scott, the stated clerk, reported in Atlanta, Ga., that forty-three of the denomination's eighty-five presbyteries had voted against the proposal and forty for it. He said two presbyteries had not yet been heard from.

Moody alumni make record gifts: Alumni of Moody Bible Institute in Chicago contributed a record \$200,857.84 to the school in 1956, according to Rev. Harold DeVries, treasurer of the alumni association. This amount, Mr. DeVries reported, represents an increase of \$179,732 over the 1955 total alumni gift. He said the 1957 goal for alumni giving is \$225,000.

ABROAD

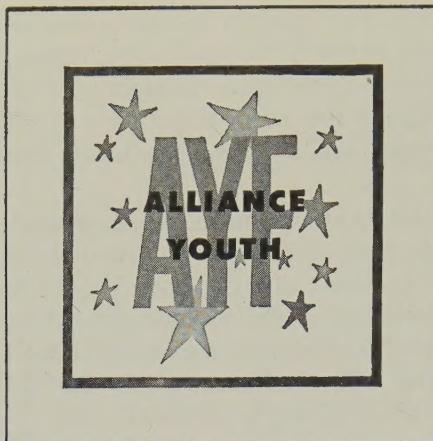
Niemoeller reports on Lutheran Church in Germany: Pastor Martin Niemoeller reported on his return from a ten-day visit to Poland that the Lutheran Church in that country is making every effort to ease the difficulties of German parishes in western areas that formerly belonged to Germany. The German churchman was in Poland at the invitation of Bishop Karol Kotula, of the Evangelical-Augsburg (Lutheran) Church there. He made the trip in his capacity as president of the Evangelical Church in Hessen and Nassau.

Former Southern Baptist missionary leaves China: An American woman who was formerly a missionary of the Southern Baptist Convention arrived in Hong Kong on a British freighter from Shanghai in Communist China. She is Mrs. Juanita Byrd Huang, a native of Mt. Olive, Miss., who said her Chinese husband, a businessman, had come to Hong Kong a month previously. Mrs. Huang parried all questions concerning religion and politics, except to state that the foreign churches are "doomed" on the mainland, "because the Reds have their own brand of religion which ignores God."

Leading Seoul Christian schools to merge: Merger of two leading Christian schools in Seoul, Korea—Chosun Christian University and Severance Union Medical College—was announced in New York by the Coöperating Board for Christian Education in Chosun which will operate the merged coeducational institution. It will be known as Yonsei University. The board also announced the appointment of Dr. L. George Paik, formerly president of Chosun Christian University, as Yonsei's first president.

PEOPLE

Swiss professor comes to Eastern: Arthur Bamford Crabtree, of Zurich, Switzerland, has accepted a call as Professor of Theology at The Eastern Baptist Theological Seminary, effective this September. Since 1949 Dr. Crabtree has served as Professor of Systematic and Biblical Theology at The Baptist Theological Seminary, Ruschlikon-Zurich. Previously he had spent several years in the pastorates at Fleetwood and Leeds, England.



WELDON B. BLACKFORD, Editor

The Late Mr. AYFer

By REV. FRANK MAYO

Youth Secretary, Pacific Northwest District

I would like to see the saying "Better late than never" changed to "Better never late."

I believe people can be on time at church, Sunday school and even AYF meetings if they really want to be on time. Have you driven by a motion picture house on Saturday morning and seen, as I have, the throngs of youngsters waiting in line for the box office to open and admit them? Often Christians make great efforts to be on time for dates, parties or sports gatherings, yet they are habitually tardy in their meetings in the house of God. I observe this to be one of our most besetting sins. Could it be that we have lost the fervor and love for God's house?

I should like to list seven things which I believe detrimental to the AYF meeting when we make it a habit to be late in arriving:

1. It shows a lack of concern for the success of the meeting.

2. It shows a lack of respect for those who lead and are on time.

3. It reveals an inner weakness and lack of self-discipline; it demonstrates a moral and spiritual weakness.

4. It impresses visitors (who are usually on time) that it makes little difference to us that they are attending the meeting.

5. It reflects upon the importance we place on the AYF meetings in relation to our other activities.

6. Eyes instinctively turn on me when I come in late; it makes me the center of attention and the meeting suffers this interruption.

7. It violates God's intention for Christian service. "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11).

I urge each AYFer to take inventory concerning this matter of being on time. It is of utmost importance that we have the Lord's best for our lives and to do His will completely. Paul wrote, "Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2). Tardiness mars the testimony of a faithful steward. I am certain that it would please the Lord for us to give His house the first consideration by making it a habit to be on time.

Let's determine that we, the AYFers, shall not be smilingly referred to by our friends as "The late Mr. AYFer."

The AYF Bookshelf

Careers for Christian Youth, compiled by John W. Sigsworth. This Moody Pocket Book gives helpful vocational guidance to graduating AYFers, from outstanding Christian leaders in both secular and ministerial fields.

The Chance of a Life Time, helps for servicemen by Billy Graham. This small, paper-covered handbook would be very helpful for AYFers who anticipate entering the armed services.

Never a Dull Moment, by Eugenia Price. A book dealing with questions that really matter to high school students, with scriptural answers.

Handbook for Soul Winners, by LeRoy Gager. AYFers will find this to be one of the finest new reference volumes dealing with the preparation and procedure in soul-winning, along with the answer to problems of doubt, excuses and heresies.

For Girls Only, by Dorothy Haskin. A very fine paper-covered volume dealing with personal and intimate questions.

Just for Boys, by Howard Clark. A volume dealing with personal and intimate questions for fellows.

Books may be ordered from Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa., or William H. Dietz, Inc., 10 South Wabash Avenue, Chicago 3, Ill.

AYF Contest Corner

They're coming! We are happy to report that programs for the '57 Program Contest are already arriving at the National Youth Office in New York City. We urge the leaders of our youth fellowships to enter programs as soon as possible. Don't put it off till the last minute.

Please remember to attach a registration form with each program. The Contest Kit contained only one form. You will need to make your own duplicate forms if you enter more than one program.

Remember, *you may enter as many programs in the contest as you wish*. The more you send, the more possibility there is of winning one of the fine awards.

Good AYF programs call for hard work. Yet if we are really zealous for our Lord we won't mind hard work. It all adds up to good training. Good training is the basic objective of the whole AYF program.

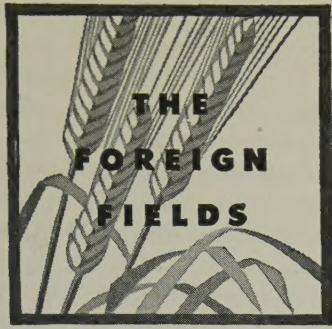
Encourage your program teams to produce "Christ-centered" programs. AYFers not only need something they can take hold of but something that can take hold of them.

AYF Guide

Bible Reading Plan for School Days

April 15-19

Monday	Genesis 31:1-30
Tuesday	Psalm 35
Wednesday	Matthew 6:1-18
Thursday	Psalm 82
Friday	Acts 18:12-28



Dedication in Xieng Khouang

By REV. J. W. WHIPPLE, Laos

On January 13 we were in Xieng Khouang at the invitation of the district church committee to participate in the dedication ceremony of the new church.

An elaborate program had been planned: the dedication service in the morning, a tea in the afternoon, and a pantomime of the Nativity in the evening. After this the church leaders served Communion.

About fifteen hundred people from all parts of the province gathered for the occasion. Since most of the people had arrived by late Saturday afternoon, Pastor Saly planned to have a provincial church meeting that evening. When he realized that his physical condition would not permit that, he requested Rev. and Mrs. T. J. Andrianoff to proceed with a practice of the pantomime. The church was filled with the Christians even for this practice session.

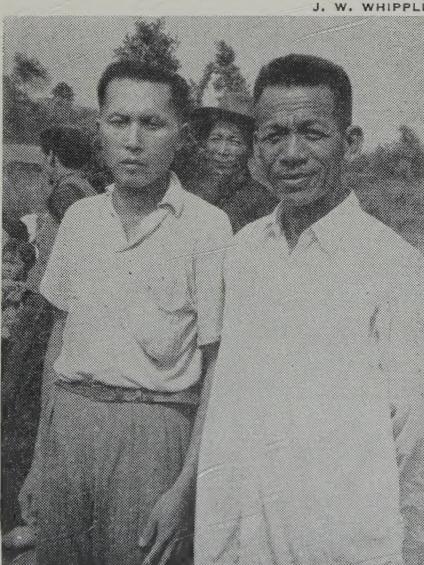
The dedication service the next morning began with the congregation meeting outside the church building. A small group on the inside sang hymns. The final hymn was, "Have You Any Room for Jesus?" After they sang the phrase, "God is still knocking on the door," those on the outside began rapping on the church door and then joined in reading the nineteenth verse of Psalm 118. The choir on the inside then opened the door and invited everyone to enter. Some of the brethren forgot their manners for the moment and in their haste walked over the benches to secure front seats, rather than staying in the crowded aisle and waiting their turn!

During the ceremony, which included the reading of much Scripture and prayers, Rev. Saly gave a brief resumé of the church's history. Great care was taken to mention before these people and in the dedicatory prayer every type of service which might be held in the new building—marriages, conferences, ordination of elders and workers, dedication of babies, and the observance of Holy Communion. For the final portion of the service, Mr. Saly invited the congregation to participate in a march offering which lasted some fifty minutes.

The church served a formal tea in the afternoon to which they had invited all officials of the town and province, including members of the International Commission. Some of these same guests returned for the Christmas pantomime in the evening. The church was not able to hold all who came although some twelve hundred crowded into the building and others stood at the doors and windows.

We were glad to note that a majority of the people remained for the late Communion service which culminated this special occasion. The district committee men and the student workers assisted Mr. Saly in this solemn ordinance. Just before the benediction, Pastor Saly invited his temporary replacement, Mr. Vang Ye, to lead the people in prayer (Mr. Saly has been granted a six months' leave of absence for health reasons). Here again, as Vang Ye prayed in the Spirit, we rejoiced in the way in

Messrs. Vang Ye and Saly, workers in Laos



which God directed in the choice of Mr. Saly's replacement. Vang Ye is a spiritual man and is looked up to by his fellow workers and the believers. His concluding prayer was uplifting to us all.

And thus another milestone is reached, and only because of the goodness of our God. To Him we offer all praise.

No Hope and Without God

By REV. MARC VOLSTAD, Peru

Not far from where we live there is a cliff called "Suicide Paradise." It received that horrible name as a result of the great number of people who go there to end their lives.

A few weeks ago one of the leading newspapers carried a picture of a young woman who had tried to take her life. Her plans were frustrated by the intervention of a policeman, but her facial expression revealed that she was tired of living.

The newspaper reported she wore a religious garb, a common sight in Lima during October to show devotion to a popular image called "The Lord of Miracles." The dress is purple, with a white cord about the waist. Some men, especially if they are going to accompany the procession, also wear purple—a necktie, a vest or small cape. No doubt the young woman had repeated many prayers to this image, but it is very clear that none of her religious acts had brought her peace.

Another periodical carried a short article called "Anxiety in the Highlands to Find the 'God of Rain.'" In that area there had been a great drought for several months. The "God of Rain" is an image made in the form of a panther, and from its eyes are said to flow the tears which water the earth. The idol is reported to be buried somewhere in the high altitudes, for it is considered a serious violation of tradition to allow any stranger to see it. The people are searching for the image so that they may hold a celebration in its honor and implore it to water the earth.

How can images that cannot speak, hear, see, feel or walk help the woman who wanted to take her life, or answer the prayers of the farmers who need rain?

After four centuries of being taught to look to the images for help

it is not easy for these people to change. Many of these hungry-hearted Indians have a struggle before they are able to leave their deeply rooted ideas. But once they grasp God's plan of salvation it is wonderful to see the change that Jesus brings about in their lives.

Why do people commit suicide?

Paul says they are people "having no hope, and without God in the world." They take such drastic steps because they are dissatisfied with their present circumstances and despair of the future. How much we need the help of praying people in this great task of making Christ known to them!

An African Christian writes about . . .

A Sin That Destroys!

By MRS. J. T. AYORINDE

ADULTERY is a hard subject to talk about. It is not sweet to the ear; no one wants to hear or read anything about it. Yet it is a topic that must be discussed. Many people, Christians included, are falling into this sin and do not realize that they are destroying themselves and their families.

What is adultery? It is immoral relationship with the opposite sex. It is the first foe of the home, a sin in God's eyes, and despised by godly men. It brings destruction to the body and poverty to the soul. In the olden days adultery was frowned upon. Any girl who was not found virtuous upon her wedding day would be tied to a tree and severely beaten. Chastity was a serious matter then and not a joking matter as it is now.

Why is adultery so common today? Is it because of too much civilization which has brought more temptation? Is it because of discontentment? These reasons might lead to adultery. But the chief reason is a lack of knowledge of the Word of God. "Thou shalt not commit adultery" is God's seventh commandment (Ex. 20:14). Chapters five and seven of Proverbs give a description of adultery in all its evil. If the Word of God is the rule for one's life, the sin of adultery will be seen as it really is—an evil to be avoided.



This article appeared in the "African Challenge," published in Africa by the Sudan Interior Mission, and is being reprinted here by special permission. Mrs. Ayorinde's husband, Dr. J. T. Ayorinde, is pastor of the First Baptist Church in Lagos, Nigeria.

Adultery is hated by God and judged by Him. Why?

First, adultery destroys the home. Many homes have been broken because of it. Children are left without care. Husbands are forced to carry on by themselves. In so many cases it is because the mother has fallen into the sin of adultery. God prizes the home. He wants it kept in order as a testimony to Him. But when this sin comes in it destroys, and God must judge.

Second, adultery is a sin against the body. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17). These are hard words. But they are true. Sins

Mrs. J. T. Ayorinde

AFRICAN CHALLENGE



against the body are destructive. And if a person claims to be a Christian and commits this sin of adultery, the Holy Spirit cannot dwell in that body. God is faithful. He must judge that sin—and very often physical disease comes as a result.

Yes, adultery destroys. It makes a wreck of a home, it ruins the family, it robs a person of life. Are you one of those who have committed this sin of adultery? There is still hope for you, praise God! God hates sin, but He loves the sinner. To you God says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). If you will come to Christ, confess your sin of adultery, He is faithful. He will cleanse you. But that is not all.

The Bible says, "Whoso confesseth and forsaketh them [sins] shall have mercy" (Prov. 28:13). In other words, not only confess this sin but, to get continual victory, also turn away from it—avoid it. Here are some simple things to avoid in your war against adultery:

1. *Wrong reading.* See that you and your children do not read sinful literature.

2. *Wrong thinking.* "Sow a thought, and you reap an act; sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny." Put aside all unclean thoughts.

3. *Wrong conversation.* Avoid conversation that leads to uncleanness. "Evil communications corrupt good manners" (1 Cor. 15:33).

4. *Wrong companions.* "Abstain from all appearance of evil" (1 Thess. 5:22). If your companions tempt you to sin, avoid them. God will give you new friends to help you.

5. *Wrong pictures.* Don't look at pictures that suggest immorality. "Hell and destruction are never full; so the eyes of man are never satisfied" (Prov. 27:20).

Finally, make a clean break with sin, give yourself to Christ in full surrender. Then walk carefully and ask God to help you every day. You will then know victory over the destroying sin of adultery.

Redemption Accomplished and Applied, by John Murray. Wm. B. Eerdmans Publishing Co. (1955), Grand Rapids, Mich. 236 pages, \$3.00.

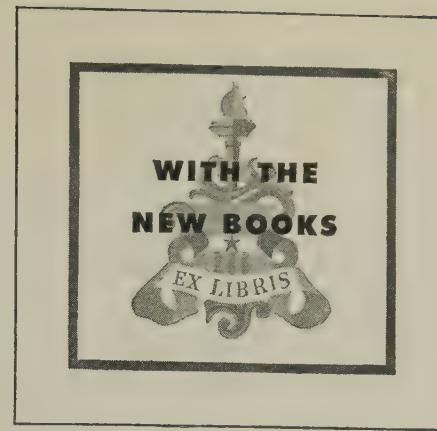
Dr. John Murray, professor of Systematic Theology at Westminster Theological Seminary (Philadelphia), has presented from the orthodox, moderately Calvinistic viewpoint both a subjective and an objective study of the greatest theme in Scripture, the atonement of Jesus Christ. The volume is conveniently divided into two sections, the first dealing with the nature of the redemptive work, the second treating the application of the atonement. In Part I we find subjects such as the necessity, the nature, the perfection and the extent of "love's redeeming work." In Part II the themes of effectual calling, regeneration, faith and repentance, justification, sanctification, adoption, union with Christ, and so forth, are developed.

This book must be read in its entirety to be either understood or appreciated. Let not the reader begin to read and lay it aside in petulant disagreement. There are statements which, when wrenched from their proper context, appear harsh and unlovely. The author has no faith in human autonomy. Salvation from start to finish must of necessity be altogether of Jehovah.

Perhaps the greatest area of controversy will come in the chapter entitled "The Extent of the Atonement." Murray questions the usage of the term "limited atonement," but thinks it a sound idea if rightly comprehended. He maintains that the doctrine does not militate against a "full and free offer of Christ to lost man." "What is offered in the gospel?" he asks. "It is not simply the possibility of salvation, not simply the opportunity of salvation. What is offered . . . is Christ Himself in all the glory of His person and in all the perfection of His finished work" (p. 74).

Murray allows for no "easy beliefism," to use a current phrase. The offer of the gospel is to be regarded as an "invitation, demand, promise and overture" (p. 134). The Old Testament and the New with equal force enjoin the twin acts of faith and repentance upon all men.

The author holds faith to comprise three essential parts: knowledge, conviction and trust. If one or more of these elements are lacking it is not true faith, he avers. "The specific character of faith is that it looks away from self and finds its whole interest and objective in Christ" (p. 139). Faith is love for Christ; repentance is hatred for and turning away from sin, according to the author, and according to the Bible as well.



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Whether "Calvinist" or not, the truly regenerate will discover both devotional and intellectual delight in this volume. The spiritual treasures of the work far surpass any irritation which might arise simply because the reader may not share all the doctrinal views of the author.—JOHN F. GATES.

How to Run a Sunday School, by Angelyn B. Sutherland. Fleming H. Revell (1956), Westwood, N. J. 160 pages, \$2.00.

This book consists of thirty succinct chapters on the Sunday school. They fall into two divisions. The first part deals with teaching and supervision in the Sunday school and includes such topics as the teacher, teaching, materials of instruction, lesson preparation and presentation, worship, story telling, teacher's self-appraisal, the pupil, absenteeism, discipline, week-day program and the cradle roll.

Part two deals with organizational and curriculum matters, such as grading, enrollment, departments, promotion, Primary and Junior church, camps, library, equipment, audio-visual aids and handwork.

The book is written for the beginner in Christian education in the local church and also furnishes an excellent review for experienced, trained workers.—HAROLD C. MASON.

Emotional Problems and the Bible, by George H. Muedeking. Muhlenberg Press (1956), Philadelphia, Pa. 188 pages, \$3.00.

Eight common emotional problems—anxiety, guilt, hate, intolerance, boredom, inferiority, loneliness and doubt—are considered in this book, with explanations of cause and cure from psychology, philosophy and the Bible. Dr. Muedeking demonstrates that guilt cannot be just talked away but must

be forgiven, and there are many good points for Christians, such as the Bible's call for honesty with oneself and with God.

Though this volume is intended to be not only for counselors but for men and women seeking to understand themselves, it is not likely to be profitable for every Christian. There are numerous quotations from Kierkegaard and Kafka, Adler and Barth and Brunner. Those who have dabbled in psychoanalysis and existentialism and grown confused may find this book helps them to sort out which of the concepts they have met have some reality in the light of the Bible.—HELEN SIGRIST.

How to Be an Effective Sunday School Teacher, by C. B. Eavey. Zondervan Publishing House (1955), Grand Rapids, Mich. 89 pages, \$1.00.

The author of this helpful book was for years in charge of the training of public school teachers. He has written quite extensively in the field of Christian teaching.

He is to be commended on the publication of this handy book for the Sunday school teacher. In it he stresses the need of knowing the pupil, of careful preparation and of purposeful teaching. He makes it clear that the pupil does the learning and says that knowledge of itself is worthless. This latter observation presents difficulties to this reviewer who thinks that some knowledge is worthwhile for its own sake in the total picture of experience.

No doubt the author permits himself to engage in overemphasis sometimes, knowing the great need among Sunday school teachers in the matter of pupil-centeredness. For example, to equate necessity with learning in a universal sense may require a shading of the meaning of the word "need."

It must be recognized, however, that it is difficult to adapt the vocabulary and methodology of an evolutionary naturalism such as progressive education to Christian teaching, knowing that basic philosophy controls the whole educational endeavor and that words must have a certain sanctity if intelligence is to be maintained.

With regard to learning by experiencing, it may be observed that one cannot be expected to experience World War II in order to know about it, to commit theft in order to understand the Ten Commandments or to wear a knight's armor in order to appreciate the age of chivalry.

Having made these observations and reservations, this reviewer would strongly urge the use of this book in leadership training courses and workers' conferences.—HAROLD C. MASON.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

The New Generation

To *Rev. and Mrs. E. V. Gapp*, Savage, Mont., a son, Larry Gene, on February 17.

To *Mr. and Mrs. William Wells*, Arcade, N. Y., a son, James Alan, on March 6.

To *Rev. and Mrs. R. E. Ward*, Beirut, Lebanon, a son, Dale Kimberly, on March 5.

To *Rev. and Mrs. Alwyn Rees*, Madiuda, Congo, a son, Dylan Downing, on March 6.

With the Lord

The funeral service for *Mr. Ray Johnson*, seventy-five, charter member of The Christian and Missionary Alliance Church of Wadena, Minn., was conducted on February 2 in the church by the pastor, Rev. C. C. Hainlen. An overflow congregation paid tribute to Mr. Johnson, a man of quiet but impressive Christian dignity. His testimony of more than fifty years of Christian witness was unstained. He is survived by his wife, Matie; a daughter, Berith, of Minneapolis, Minn., and a son, Wesley, of Wadena.

Successful Revival Campaign at Belleville, Ont.

Rev. Sackville Palmer, pastor of The Christian and Missionary Alliance Church, Belleville, Ont., writes of unusual spiritual blessing experienced during a revival campaign conducted by Rev. G. A. Skitch, Brantford, Ont., from February 10 to 17. The attendance was good and the Spirit of God moved throughout the series of meetings. A capacity crowd attended the closing Sunday night service, with a father and mother coming back to the Lord and their daughter professing salvation.

Belgrade (Mont.) Church Shows Progress

The Christian and Missionary Alliance Church of Belgrade, Mont., had its beginning in January, 1952, when an interested layman donated an old build-

ing to be used as a combined church and parsonage. Since that time a new parsonage has been purchased and a new church erected on the original site. Rev. Harold Erickson is pastor.

Dr. R. R. Brown Visits Honolulu

The Christian and Missionary Alliance group of Honolulu, Hawaii, had as a visiting speaker on February 25 and 26 Dr. R. R. Brown, pastor of the Omaha (Nebr.) Gospel Tabernacle. Writes Mrs. C. R. Welsh, "The Spirit of God was present to bless and meet the needs of hungry hearts in a real way. His visit was greatly appreciated and information given was very helpful as the group looks forward, under God, to the establishing of an Alliance church in Honolulu." Any who know of Alliance folks in the Honolulu area are asked to contact Mrs. Welsh, 609 Peltier Ave., Honolulu 18, Hawaii.

Gets Honorable Mention in Sunday School Contest

The Fairmede Neighborhood Church of The Christian and Missionary Alliance, Richmond, Calif., received honorable mention in the Sunday school contest sponsored by *Christian Life* magazine, going from a 1956 attendance average of 126 to 330 on the closing Sunday of the contest. The national election was used as a theme for the contest, and the "chairman" of the winning "party" was Mr. C. L. Holden. The pastor of this thriving church, organized in January, 1955, is Rev. Wendell W. Price; the superintendent of the Sunday school is Mr. John Taylor.

Revival Leaves Spirit of Victory

"There is a real spirit of joy and victory in the church and we are praising the Lord for His faithfulness," writes Rev. Walter A. Thomas regarding the revival campaign held in the Weber Road Alliance Church, Columbus, Ohio, with Rev. H. P. Rankin. The average at-

tendance for the ten-day campaign, March 1 to 10, was 25 per cent higher than that of any other series of meetings held in the church, the pastor reports. Four persons confessed Christ as Saviour and several testified of physical healing.

Mt. Vernon Mortgage Burned

A \$20,000 mortgage was burned in the February 24 morning worship service of The Alliance Church at Mt. Vernon, N. Y. The document covered both the church property and the parsonage. Most of the \$20,000 was received during 1956.

The pastor, Rev. John Gibbs, presided, and the guest speaker was Rev. L. J. Isch, Sr., superintendent of the Northeastern District. Mr. and Mrs. Gibbs held open house at the parsonage in the afternoon.

This work was organized in 1943, with Rev. T. H. Ritchie as the first pastor. Other pastors were Rev. Weldon Blackford and Rev. Paul Kenyon. The first service was held in the present building on Christmas Sunday, 1949, with the congregation meeting in the unfinished basement. On Easter, 1951, the upper auditorium was used for the first time. The land, building and equipment are valued in excess of \$100,000. Looking to the future, the church has plans to pave the parking area and renovate the basement for more Sunday school facilities.

Personalia

Rev. Otto F. Schenk, evangelist who will be ministering in the Northeastern and Western Pennsylvania Districts through the fall of 1957, has a few open dates to fill. Pastors of that area are asked to contact him if they desire services. Early in 1958 he plans to minister in the South. His home address is 1012 Irving Street, Olean, N. Y. Mr. Schenk has just concluded a profitable itinerary in the Southeastern District.

Christian and Missionary Alliance, Belgrade, Mont.



Sunday

READING—Romans 13:1-10.

TEXT—"Love is the fulfilling of the law" (verse 10).

Christ has a love for each of us which is stronger than our natural affection, and infinitely sweeter and more unselfish than any earthly love. Some of you would die for your friend today through your passionate devotion, but tomorrow if he should slight your corpse you would instantly rise from the dead to pour upon him your angry recrimination. That is not the Christ-love. The Christ-love has no respect for persons. The sun looks into the little daisy and gives it all the light the daisy can hold. The same sun looks into the great bosom of the summer lake and gives it a larger, richer glory because the lake can hold more and reflect back the sun and the glory. And so the love of God meets each person that comes in contact with your life and touches each according to the adjustment of God's providence.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—2 Corinthians 8:1-15.

TEXT—"Their deep poverty abounded unto the riches of their liberality" (verse 2).

A young student in Asbury College was having quite a financial struggle to obtain an education. He exercised rigid economy, even to the point of eating only two meals per day, over a period of years. As Christmas approached he found the desired gift for his sweetheart. It meant further rigid economy on his part in order to purchase the gift. He obtained the price, then made an estimate of the number of meals that it would be necessary for him to abstain from, that he might purchase the gift. His sweetheart had the Christmas present. Love finds a way to give, even where the giving demands much sacrifice.—REV. J. C. MCPHEETERS.

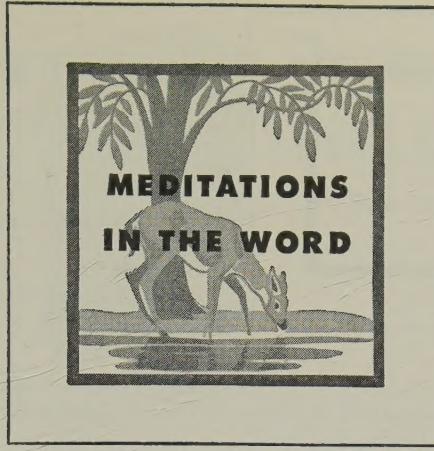
Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—Psalm 39.

TEXT—"I was dumb, I opened not my mouth; because thou didst it" (verse 9).

God is training up His children here. The education of His saints is the object He has in view. It is training for the kingdom; it is education for eternity. It is the discipline of love. I know not a better illustration of what the feelings of a saint should be in the hour of bitterness than the case of Richard Cameron's father. The aged saint was in prison for "the word of God, and of the testimony of Jesus Christ." The bleeding head of his martyred son was brought to him by



Compiled by EDITH M. BEYERLE

his unfeeling persecutors and he was asked derisively if he knew it. "I know it, I know it," said the father, as he kissed the mangled forehead of his son. "It is my own dear son's! It is the Lord! Good is the will of the Lord, who cannot wrong me or mine, but who has made goodness and mercy to follow us all our days."—HORATIUS BONAR.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—John 9:1-16.

TEXT—"The night cometh, when no man can work" (verse 4).

To the work! to the work! we are servants of God,
Let us follow the path that our Master has trod;
With the balm of His counsel our strength to renew,
Let us do with our might what our hands find to do.

To the work! to the work! in the strength of the Lord,
And a robe and a crown shall our labor reward;
When the home of the faithful our dwelling shall be,
And we shout with the ransomed,
"Salvation is free!"

—FANNY J. CROSBY.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Matthew 16:21-28.

TEXT—"Whosoever will save his life shall lose it" (verse 25).

When high duty calls, one who shrinks from the risks and dangers involved has lost his very soul (the word translated "life" in Matthew 16:25 is *psuche*, "soul"), while the man who abandons himself to the performance of duty, whatever the cost, has preserved and ennobled his soul. If all this is so in an earthly sense, how much more true is it in the eternal, spiritual sense! Whosoever refuses to follow Christ because of the cost may write

a worldly success story, but he has lost himself in the full and Biblical sense; he is a lost soul. But he who catches the vision of a life lived for Christ and His kingdom, and renounces all his own dreams and ambitions in order to embrace such a life, has truly saved both his soul and his life.—SUNDAY SCHOOL TIMES.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Acts 24:10-21.

TEXT—"Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (verse 16).

Exercise is always a good thing, especially when it pertains to one's spiritual life. Otherwise one is prone to grow strong in one point and weak in another. Spiritual "daily dozens" are as profitable to the soul as physical ones are to the body. Paul took them, as his letters reveal in various places. Here he says he exercises his conscience to keep it in tune with God and men. Some of us are not like Paul: we either emphasize our state before God or that before men, caring much for that which either God thinks of us or what man's estimate of us is. Of the two the former is preferable, of course; but the second should be taken seriously also since someone else may appear at the reckoning and may not fare so well because of our independence regarding his opinion. Good "exercises" in the right direction of our will power will result in a good conscience.—PAMELL.

Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—Luke 9:18-26.

TEXT—"If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (verse 23).

Doing this, all the rest will be easy. If we know that we are nothing and are unworthy of everything, having nothing of our own, we can lose nothing. We have no property, since we are but stewards of the Lord. We have no honor or shame of our own, after the manner of the world: this being our only honor, if God be glorified; and our only shame, if He be dishonored by us. The glory of God we must have at heart and in His cause be like lions, but in our own cause be like lambs. Therefore, when we are crossed in things which do not concern the glory of God and the real good of our neighbor, and are unwilling to suffer anything, we shall miscarry and be involved in greater troubles. But to deny ourselves we shall lose only a good deal of vexation, and instead of this receive Christ with all His blessings.—BOGATZKY'S GOLDEN TREASURY.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

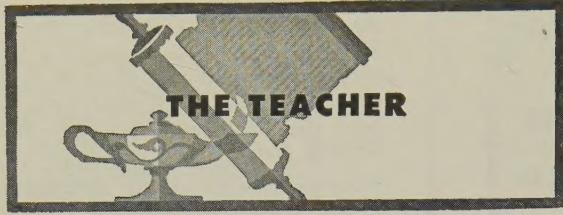
SUNDAY SCHOOL LESSON—APRIL 21, 1957

He Lives—Therefore Make Disciples

Matthew 28:1-10, 16-20

DEVOTIONAL READING—1 Corinthians 15:12-23

GOLDEN TEXT—“All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations.”—MATTHEW 28:18, 19.



BACKGROUND AND LESSON ORIENTATION

The resurrection of Jesus Christ is, without controversy, the most momentous fact of human history. If Christ was who He claimed to be—God in the flesh; if He died and rose again, there can be nothing more significant. It constitutes the infallible proof of His deity and authority for all commissions. The Early Church enjoyed as none other can the bliss of fellowship with the resurrected Son. It was not marred by theological controversy nor questioned by philosophical heresy. The resurrection assures us that God has judged death effectively; He has pronounced doom upon sin efficiently. When this became a burning fact in the minds of the disciples Christ sent them out in the sheer wonder of it to make disciples. Men were invited to share in the victory.

SIMPLIFIED OUTLINE

1. A Supernatural Event—Matthew 28:1-4.
2. A Divine Pronouncement—Matthew 28:5-8.
3. An Authoritative Commission—Matthew 28:9, 10, 16-20.

COMMENTARY ON THE PRINTED TEXT

1. A Supernatural Event (Matt. 28:1-4).

This visit recorded by Matthew took place just before six o'clock on Saturday evening. This event needs to be harmonized with Luke 23:54 to show the meaning of the term “dawn” of the Sabbath. There was little or no activity on that day. All inactivity caused by fear was overcome by love and curiosity.

The visit was accompanied by an upheaval of sharp intensity attributed to a supernatural cause—a rebellion in the very earth against this effrontery to the Creator. Added to this was an angelic visitation. Thus heaven and earth attested to the eternal significance of this great moment. Man was blinded by his sin. The mighty men of Rome groveled in animal fear before the glory of the heavenly visitor.

2. A Divine Pronouncement (Matt. 28:5-8).

The angels, ignoring the soldiers, delivered the message to the women. It is more than an accident that the angel

KEY WORD ANALYSIS

(1) “All hail”—*chairo* (v. 9). This word means “rejoice” and is used in the imperative mood. Note Matthew 26:49, where it is used by Judas as a symbol of mock affection, and Matthew 27:29, where it is used as unveiled mockery. Here Christ uses the word in its proper significance. The resurrection is a cause for genuine rejoicing.

mentioned their request for Jesus, the name of Christ’s humanity. The suggestion is that their quest for Him might be the very cause of their failure. The living ought not be sought among the dead; the Son of God could not be held in a graveyard. Thus the angel assured them that Jesus was who He claimed to be. What He said would happen had happened. The angel who lived in the atmosphere of glory found it hard to understand the blindness and unbelief of human hearts.

The empty tomb declared Him to be the Lord of Glory. This statement eliminated from historic Christianity the necessity for a shrine. They are for those who worship the dead. The command to hasten was for a quick verification of the claim that Christ would rise on the third day. The angel promised that Christ would precede them to the meeting place.

The opportunity of again seeing Christ and bearing this glad news to the disciples put wings in the feet of the tired women. They forgot sorrow and weariness and ran with the news

(2) “Worshipped him”—*proskuneo* (v. 9). Note the combination of the preposition *pros* with *kuneo*, to kiss. In Matthew 26:28 and 49 Judas agreed upon a kiss as the sign of betrayal. Here the word speaks of an act of reverence and homage to Jesus of Nazareth risen from the dead. See Psalm 2:12, “Kiss the Son,” which despite various renditions has the basic idea of worship.

of the resurrection. The fact that they were women needs no twentieth century comment. Women still are charter members of the Society of Flying Feet.

3. An Authoritative Commission (Matt. 28:9, 10, 16-20).

It was as these women were running with the good news that Christ met them in the way. The drama of this moment is tremendous. He called upon them to rejoice. They recognized and worshiped Him. With hearts beating wildly and emotions at the highest pitch in unutterable amazement, they received a commission from their risen Lord. It was identical with the one given by the angel. Thus Christ invested it with His own authority. A meeting place known by all was agreed upon.

When the disciples saw Jesus there was faith mingled with doubt. The doubters overcame their unbelief in a full-hearted worship. This is an encouragement to our lack of faith. Christ revealed to them the universal scope of His authority and based His commission on that authority.

HELPFUL HINTS FOR LESSON PREPARATION

The emphasis of this lesson should be placed upon the revolutionary effect that the resurrection had upon the disciples. Then the teacher should turn to an emphasis upon the uni-

versal authority of Christ. The climax should rest in our task in the light of these principles. No man can be an obedient Christian until he sets about to do something constructive in the matter of world evangelization.

Nothing is so fatal to the interior life as conceit in our own reason and intellect, on which we are certain to depend less and less as we open our eyes to the true light of heaven.—JEAN NICOLAS GROU.

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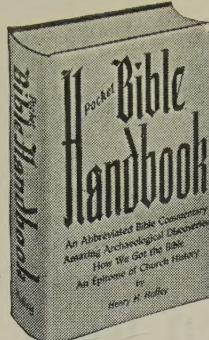
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